

Negroes of Lawrence

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In 1863, there was a most famous declaration made freeing those people, who had been in slavery for centuries.

The first slaves were brought to the United States in 1619, but with the majority of these people, their ancestors had always been slaves. They had had no environment except that of serfdom, and their dependence on other people had been so deeply grounded in their natures, that centuries would be necessary to entirely rescue them from its influence.

Now-a-days, when we think of slavery in the United States, we do not consider, that the North was just as responsible for it, as the South, and even more so, for it was generally Northern men, who were the dealers, but on account of the climate and kind of labor, it was the South, that required the greater number of them.

At the end of the Civil War, there were between four and five million of these people turned out on the world with no idea of how they were to get along. There were a few reasonably skilled workmen among them, but the majority were unskilled. Less than 5% of them could read and write. Yet to these people were given the right of American citizenship, without any education along that line, and thus was brought before the American people, the most vital phase of the race question.

Schools were established immediately after the War, to try to wipe out the differences, except that of color, existing between the two races. The schools have made great progress. For in the thirty-eight years intervening, the per cent of those, who can read and write has been advanced from five to forty-four.

The whites have never had a very clear conception of these people, of their lives

in their homes; churches and societies; have no knowledge of their individual hopes and fears, of opportunities denied them, of the temptations besetting them, of prejudices they encounter or of the victories they achieve. They think of them only as "kurns of wood, and drawers of water", and judge the whole race by the class, which figures in the police courts, not understanding that there is another class, which is working to build up the race, to make it, what all thinking people hope it may become, equal in some respects to the whites.

Booker T. Washington thinks there is no hope of political or social equality, but he hopes for industrial equality.

As a rule the educated negro abhors the idea of colonization or amalgamation, considering them both impossible and impracticable, and they think that culture and refinement will be the solution of the problem at last. There are two ways in

which this may be obtained, I. by giving industrial education to all, and II. by giving a higher education, both physical, mental and moral, to those, who show themselves capable of acquiring it.

One of the greatest difficulties to be met with in the development of the race, is their own jealousy and distrust of each other. If, in the same community, one of their members begins to rise, then it seems, the rest all unite to pull him down, but then, if it is someone, whom they do not know so well, from another community, then they seem to take great pride in them. Professional men have a hard time to gain the support of their own people, but if they once gain it and are worthy, then no one is more loyally supported.

The main problem, is, of course, in the growing shiftlessness of the younger generations, which is caused by the fact of training in the homes, and the injudicious spoiling

of the children by the parents. The parents have always had to work hard, and would like to do something to make life easier for their children. This they do, by working harder, requiring nothing of the children, allowing them to do as they please, go when and when they wish. They do not need to work, no one makes them, so what can you expect? They will be idle and lazy, shiftless and impudent.

There has come to light a remarkable state of affairs concerning this younger generation, ranging in age from sixteen and upwards.

The girls get places to work, and are generally quite faithful in their work. On their pay day, they turn over, often, the entire amount to their sweethearts, who live at their ease, wear tailor-made clothes, shoot craps,

gamble and loaf for amusement. One of the worst cases, that has happened in the last few years grew out of a quarrel between two girls, who were both supporting the same fellow. It resulted in the death

of one, and in the other being sent to the penitentiary. Another case might have ended fatally, if the police had not prevented.

The girl had dared take some of the money to buy herself a pair of shoes, without asking permission of the fellow. When she paid him what was left, he was so angry, that he struck her, and almost killed her, and doubtless would have done so, if he had not been prevented. Innumerable incidents of this kind could be related, if it were necessary, but with such a system, what can be expected? The people themselves have to awaken to a sense of what is needed, and work out their own salvation. The white man is perfectly willing to do what he can to help, but they have done what they could, and it will take a concerted action on the part of the negro, to accomplish the desired end, and the very first step which must be taken is to raise their idea of morality.

The first negro brought to Lawrence was Hiram Smith, who came in 1854. At that time there were very few houses on the south side, and on the north side ^{there} was an unbroken stretch of timber. This land was all owned by the Delaware Indians, and it was with them, that Smith spent most of his time.

In 1858-9, there were a great many, who came in from Missouri; these came for two reasons - I to gain liberty for themselves, II, to get a reward for their return.

Along in the early '60's, there were many who came, and in '62 was the Exodus. In Arkansas, the free negroes were given to a certain time to get out of the state. Thousands of them gathered up their movable possessions and started North. They were joined by a great many in the Indian Territory, and a goodly number of these came to Lawrence.

The winter of '62 was very severe, the river being frozen over till in March. The whites were as good to the negroes as they could

he, and opened up a night school in the old Court-house. A great many of the colored people attended, especially the old slaves, as there were but few free families then.

Almost all the people still lived on the South side, though a few families lived on the north side now, as they ran the ferry-boat. It was in 1862 that a Methodist Church was established, as well as the Warren Street Baptist.

In the early part of '63 the Bridge joining North and South Lawrence was completed, and a Congregational Church was established. Then came the great event, Quantrill's Raid. The negroes suffered no more in proportion than the white people. Several negroes were killed, and what they had was destroyed. The whites again came to their aid, and divided what they had with them.

In 1864 the Union Pacific Railroad was completed as far as Lawrence. A great many negroes followed the road, and settled in

North Lawrence, and that was its beginning.

In 1866 Lawrence had made some advancement, as a woolen mill was completed.

In 1867, public opinion concerning negro suffrage was expressed in the words - "Talk for it, vote agin it".

It was about this time, that the people of Boston in their desire to help the negro, formed associations to colonize them in the North. Lawrence, having made a name for himself, as a friend to these people, a great many were sent Len. They were sheltered in tents and houses, but still there were more than could be provided for, so a goodly number was sent back to what is now Kansas City, Kansas. The people, especially the women of the W.C.T.U., headed by Mrs. Nevison did what they could to get them work, and scattered them out through the farming districts to Leecompton and up to Leavenworth. Nothing much could be done for them, though, for nothing could be done

to keep them from congregating, as they would return to town as soon as possible as their plantation life did not fit them for isolated existences.

The St. James Methodist Church was established in 1868, and the North-side Baptist in 1869.

In 1873 the first colored man - Mr. Henderson - was elected member of the school-board, and in 1875 Green Keith was elected member of the Council. In 1877 C. C. James was made deputy sheriff, thus being the first colored man to hold a county office. He, also, was the first negro constable, and the first negro jailer.

In 1878 there was a large delegation of negroes sent from Mississippi. These were mostly paupers, but the greater number went on West. They stopped here for several weeks to take care of their sick, and some strid, of course. In 1879 another shipment was made, this time from Kentucky, but these were of a very different type, as

they were all hard-working people.

With them ended the coming West of negroes in any numbers, and from that time on their history is interwoven with that of the whites: no separate records of them are kept in any of the offices, so it is practically impossible to gain any definite information concerning them.

The colored people of Lawrence are somewhat different from those in other places, in as much as the population is not segregated, but is widely spread out, there being no one locality, in which the majority is to be found. On North Lawrence, there are more, perhaps, than on the South side, and some think, there is a tendency for the others to move that way.

There have been some concessions made them on the North side, which are very fine. The greater part of the land is owned by a few real-estate men. These men lease a certain tract of ground to a negro, he builds

as good a house as he can, pay the taxes, improve the land, and gradually pay for it. In this way he acquires a home, and in order to do it, he must be industrious, and both of these things are distinct gains in his enlightenment. On the South^{side}, no such provision has been made, so conditions are not favorable.

Most of the houses in East Lawrence are owned by one man, who rents them out to the negroes ~~for~~ \$2 up to \$5.

As is always true in any community, there are individuals, who rise above the rest of the people, so it is with the negroes. There are several in town, who own considerable property. One of the older negroes, when he came here in early times was said to be worth \$75,000. There are none of them, who at present, claim quite so much as that still there are two, who pay \$85 per year taxes, another one, \$107 and another \$192, so from that, one can see, that there are some

monied men among them. A great many pay land tax, but very few pay any personal tax.

In Lawrence according to the United States Census, 1900, there are 10,862 people, of whom 2,032 are colored, 948 males and 1084 females. Of persons of school, militia and voting age, 5 years to 21 years, inclusive there 739. 337 males and 402 females.

Males between 18 and 44 years. 319.

Males 21 years and over. 521. The statistics are not very satisfactory.

In Douglas County, the total colored population is 2794, and the total colored illiterate population, 10 years old and over is 556. so it is not quite 2% of the whole number.

When it comes to the vital statistics, it is almost impossible to get anything anywhere correct. As far as the deaths are concerned, they are reported to the city physician, and he can keep check on them.

through the cemeteries and city clerk's office. but there is no way in which the births may be accurately calculated, for the physicians do not report all of them. I can only give the figures, that we were able to get from Dr. Clark's books, knowing that as far as the births are concerned, they are far from correct.

During the year 1902. there were 123 births reported to the office. Of these 82 were white, and 24 were black and of 17 there was no record concerning the color. The deaths for the same year - 156 deaths reported - 103 were white and 53 colored. When one considers, that there are 8,828 whites in Lawrence, and 2,032 colored, one can easily see that the mortality is much greater among the negroes. It is a little over 10% for the whites, while it is over 20% for the colored. What the cause of the greater mortality is, is not known definitely. Their constitutions are

not strong, and they are especially subject to small-pox and tuberculosis in different forms. One thing quite noticeable during the past winter, was, that in all the cases of scarlet fever reported, there was not a single case among the colored. The greater part of the deaths this past year have been from pneumonia.

The negro children of Lawrence enjoy the same opportunities for education as the white children, but they do not take advantage of it to the same extent. There are 2619 white children of school age in town, 1240 boys, and 1379 girls, and there are 2058 of them in school. 974 boys, and 1084 girls. While on the other hand, there are 901 negro children of school age. 444 boys, and 457 girls. Of these there are 527 in school, 248 boys and 279 girls. (These figures are taken from the school census of 1902) There is no school devoted to the negroes exclusively, that of Lincoln

on the North side. which has 134 enrolled. There are some grades in other buildings which are exclusively negro, but the majority of them are mixed in with the whites. It is the best class of negroes, who send their children to school, but they do not always keep them there. There is no provision made to make the children go to school, but it seems there can be such an aid, for in Kansas City, Kansas, the council has appointed a truant officer, whose duty it is to look after children kept out of school, and also those, who stay out of their own accord, and he has the power to deal with such children as he deems best. It seems to me, that if Lawrence would do likewise, there, at least, would be a great deal less loafing and the evil, that comes from such a chronic state of idleness.

The negro is one of the most imitative beings living, and this is shown very

plainly in his first years at school. They very often seem brighter than the white children. For they imitate the teacher instinctively and simply reflect her in all their work. When they reach the fourth and fifth grades, where the reason begins to have some play, the negro children begin to fall behind, in those studies in which the reasoning powers play a part. Then, about this age, they begin to fall out of school; they have not the stamina to overcome very great difficulties and so get out of the way of them as soon as possible. Of course, there are always exceptions; some of the negro children stay in school, work hard and seem to be as smart as the white children, and graduate with as high honors, but these are exceptions.

The per cent of absence is greater among the negroes than the whites; this is true in two seasons of the year, in cold weather, because of the lack of proper clothing; in

warm weather, because of the lack of fire. The tardiness is not much different between the two. It seems, that they take more kindly to the industrial phase of the school work. In the schools here, they have some of that work already, and are planning to do more. In the first, second and third grades, they have paper cutting, and folding. Clay modeling and basket weaving. There is color work throughout all the grades, including drawing and composition, while sewing is taught in the fourth, fifth, sixth and seventh grades, and some wood work, so much as the facilities in the rooms permit. The negro children are very skilful in their drawing and in most of the industrial work, they go ahead of the white children.

When it comes to higher education very few attain it. This seems to be true, however, if anyone of them starts out with the determination to go through, they generally

do it. The boys do not seem to stay as well as the girls, at least more girls graduate from the High School than boys. The percent. age of those who finish the common schools is very low in comparison with those who enter. About 10% of those who enter High School finish it. There will be four or five graduates this year. The percent of High School graduates, who go on with their education, is quite large. In the last six classes graduated from the High School there were sixteen who graduated, and out of this sixteen, ten went to the University. In the last few years among the children sent from North Lawrence, there have been more colored children graduated than whites. These graduates, either go to University, take up some Profession, or go to teaching and do all they can for the betterment of their own race.

When it comes to higher education there is no thought of separate schools

but with the grades it seems, if it were practicable, that separate schools would be more beneficial. The white children would be better off, and the negro children would be happier. They would not have the competition of the white children to discourage them, and there would not be the antagonism between the two. It seems, now, to go into a school room in the higher grades; that the colored children seem defiant; they seem to feel, that all the mischief that is done is laid on them, and all the disturbances, too.

It is really true, that the greater part of the trouble, which arises among the children is between the negroes and the whites. A white teacher cannot ^{talk} to negro children in the same way a negro teacher can, for the child would become defiant, thinking the white teacher did not know, and so could not advise. From all sides I have come the opinion, that

separate schools would be much better for both children.

There are six negro teachers in town at present, ~~these~~ wages ranging from \$35 to \$60. The one of these Mr. F. C. West is principal of the Lincoln School. Of these, three are High School graduates, two are University graduates and one is a University student. When they have reached thus far, they seem to care to go no higher. The colored teachers exert a great influence over their pupils and try to instil in them ideas of what home life should be, for it is in home training, that all are lacking.

The effect of education on these people cannot be exactly estimated, but the enlightenment does not seem to have given them self-dependence. They still depend on the whites for position and direction and do not seem to have the ability to create places for themselves.

On the East side of Massachusetts Street in the seven and eight hundred blocks on Pennsylvania and Delaware Streets is a district known as the East Bottoms. This is the worst place in Lawrence, and is occupied by negroes. There are a few white families, but they are as bad, if not worse than the negroes. There are eighteen families living in this section, most of them engaged in some illicit business. There are the tin houses, however, which are the notorious ones, those of Aunt Jane Williams and Mally Jenkins - mother and daughter. Here a great deal of liquor is sold, these places being practically saloons and gambling houses, and it is here that the disreputable women congregate. These places have no licences, and so it is at them that all the disturbances arise. Still nothing can be done to bring them to Court, as no evidence can be obtained

against them. It would be very surprising to the majority of the people of Lawrence, to know some of the customers, who drive up at Mally's, Sunday evenings after dark, and other evenings as well, but still when she is brought up in court, there is no evidence against her.

The police force is handicapped, in the first place. They have too few men. In other cities they have a policeman for every 1000 inhabitants, but here in Lawrence with a population of over 10,000, we have six policemen, practically only three, for, there are three on duty during the day, and three at night, two on the south side and one on the north. If the business part of town has to be patrolled, there is no one to send out.

Then, too, it seems that they have no power, whatever, and that every law, that is passed only curtails it the more.

In earlier days, if the police knew of the existence of such places, they would go down, break in the doors, if any resistance was made, smash things up in general, carry the people off to jail and have things their own way. Now, when the police know that such places exist before they can do a thing, they have to have a warrant, and who will serve it out? The evidence of a spatter or policeman will not be taken so some other citizen has to get it. When the police start for the "Bottoms", about the time they leave Massachusetts Street they hear a peculiar whistle, this is repeated again and again as they advance and when they arrive everything is as quiet as anyone could wish.

The law has so taken the power from the police, that even if a misdemeanor is committed, unless the police see it in its commission, they have no power

to arrest. Is it not a deplorable state of affairs, when such things exist; what use is there in having a police, if they have no rights or power?

Boat leggers generally stick to their business through thick and thin. Let us suppose, that a boat-legger has been caught and convicted. The judge sentences him to a fine, and 30 days in jail. He can't pay the fine, so he is to work it out on the rock pile. He has to serve his sentence first, before he can begin to work. While they are not working, they have a good fire to sit by and two good meals a day served from the Lawrence House, and so they eat and sleep and nothing suits them better. In fact, they boast of the fact, that they can spend the winter in jail, and have a much easier and better time, than if they were out. For in summer, they can live on greens and so get along very well. After

their sentence has expired, they are set
 to work on the rock pile. they are now
 given three meals a day. The city doesn't
 put any guard over them, so they can
 break rock, if they want too, or they can
 climb over the fence, and take their
 departure. As they do not accomplish
 anything, the city often turns them
 loose before their time is up. to get rid
 of them and of the expense, which they
 are to the community. What good has
 their imprisonment done? If it is a
 woman, as is frequently the case, then
 some of the politicians, who wish to
 gain favor with these people, get up a
 petition, saying she has children depend-
 ent on her, or she is sick or some such
 excuse; this is presented to the Council
 and she is set free. These people are
 back selling whiskey in at least two
 hours after they are out so nothing has
 been gained.

It has been urged very strongly that a whipping post be set up in the jail yard and a good blacksnake be procured. then when people come up for their lesser offences, let them judge sentence them to so many stripes, and let some of these policemen administer it, and it is very patent, that such things would cease to a great extent.

We know that two-thirds of the cases in police court are negroes, and the offences are not so great - stealing, house breaking, crap shooting, gambling, fighting, causing disturbances, and selling whiskey, so it seems, that some device should be tried, which would not encourage it like coddling them up in jail, as it now does, and just as soon as the sentimental people of Lawrence awaken to a realization of the fact, that this soft treatment is what causes these things to flourish, then

something will be done, which will, at least, intimidate them. The whipping post is prospering in Kansas City and it would do so here, if the people would only consent to it.

There is one thing true about the negroes, they very seldom commit a very great offense. There is a record of only one hanging in Lawrence, and that was a good many years ago. There was a man killed on one of the Islands and a couple of colored men were suspected.

The law was so slow in bringing them to justice, that a mob of the people took it in their own hands and hanged the men to the old railroad bridge.

Then there was a woman pushed off the bridge and killed, but nothing was found out about it, as they could get no testimony from the people, who knew about it.

This is the class of people, who have

to be helped by charity and earlier, before the Associated Charities took charge of the work and put it into the hands of the Secretary, the worst class of whites and blacks had a very easy time of it.

Previous to the appointing of Mr. Elliott as Poor Commissioner, it was admitted by the County Commissioners, that the cost of helping the poor of Douglas County in previous years was over \$11,000 annually. On his first year's work, he saved the County over \$6,000. All of the calls, that are made are personally investigated by the Commissioner. If the people are able to work, they are given work, if nothing else, on the rock pile; if the people really need help, they are given what they need, and if everything is needed, they are sent to the County Farm. The negroes have such a horror of the Poor Farm, that they will do anything to help

themselves in order not to have to go. For if they die then, their bodies are given to the University, while if they die outside the county will bury them.

From November 12, 1900 to June 30, 1902 there were 275 resident colored helped and 24 transients, but this last winter there have been only a few, and only calls from those, who were really needing help, as the people from the "Battens" and others of that class have found out, it was useless to apply.

Begging and pauperism have been almost done away with. Mr. William Green is Poor Commissioner now, and has accomplished a great deal in discouraging calls from the worst element.

The work room under the charge of Miss Quinlan has helped the colored a great deal, as they have been having some industrial training, and have

have helped with clothing, and what was better with a knowledge of law to fix up things for themselves.

As far as the colored people of Lawrence is concerned, they have practically no need of charity now, except a few who are too old to work and to take care of themselves. If some radical measures could be taken to get rid of the "East Bottoms" class, the race problem in Lawrence would not be so great; but that education would finish its solution.

For the Spring election there were 404 negroes registered; 304 men and 100 women. The greatest number was from the Sixth Ward, where 73 women alone registered. In this ward the colored Republicans are in a greater majority than the whites. Summing up the occupations of the men, we find that the common laborers are far

ahead of the others, out of the 304 there were 182 laborers; teamsters came next, then janitors. The only professional men are six ministers, two physicians, two lawyers, six teachers and one veterinary surgeon. There is only one store run by a colored man, and that is one for chickens and eggs on South Massachusetts Street. There is a tailor here at the Central Hotel, who is a graduate of Tuskegee. Almost all the occupations are represented by one or two members, sometimes by more. Trucksters, farmers, carpenters, porters, glaziers, butchers, bakers, blacksmiths, shoemakers, plasterers, cooks, masons, 1 clerk, 1 candymaker and so on.

A negro can work and do it well, if he only will, and when they get rid of the idea, that the world owes them a living, and will settle down to work, then they will get along much

better. It is only the younger generation now, that is idle, as the ~~only~~ older ones all work in some way. They seem to think, that they can't be white men or be rich, but they can have a mighty good time as they go along, and that's what they wish to do. They pay no attention to the advice of the older ones and seem to have no respect for them so they are growing up shiftless and impudent. It is this class that must be helped, and nothing can be done until the older negroes themselves feel and see, that it is largely due to their influence and treatment that anything can be done. It seems now that they are beginning to waken up to this idea, but the start hasn't been made as yet, to require the younger ones to change.

The negro has quite a prominent place in politics, not so much in

but in later times, the negroes are voting as they please and so there is greater uncertainty. There is one member of the school board a negro, at present, Jason Moore, but I think there is no colored councilman. Mr. West and Mr. James, both being defeated. The one at the primary, the other in the election.

The negro is a very religious person, but one cannot say his morals are very good. In fact, in a great many respects it would seem, that they had no morals.

Their standards are very low, indeed, and they consider it a far worse crime to be caught, after having stolen something, than the act of stealing is.

Their ideas of virtue and truth are not up to the standards of the white people. Either; still education will change a great deal of that. In their use of liquor, with the lower class, the use of cocaine is quite frequent. In fact

for years, one of the drug stores in town sold the cocaine out to them in 5 and 10 cent packages, as freely as if it had been camphor, in defiance of the law. The combination of the liquor and cocaine would make the one drinking it as crazy as could be, so that they were in no way responsible for what they did. The sale of the cocaine has been stopped to a great extent now.

The negroes are very superstitious, hence their religion is very emotional and takes complete possession of them for the time, and they would do anything for their Church and religion.

One of the queer things is, that the class represented by the inhabitants of the "East Bottoms," makes no pretense to being religious.

The Warren Street Baptist Church was established in 1862 in an old building

in the 600 Block on Massachusetts Street. After Duane's Raid, a building was bought from Mr. Reed, which was moved down on the corner of Warren and Ohio. There were nine charter members. The present stone Church was built in 1871. At present there are about 350 members. The Sunday School numbers between 120 and 125. A Baptist Young People's Union has just been organized with a membership of 50. They have a sewing circle and an Auxiliary, whose object it is to raise money. Other societies are to be organized soon. They have a good choir, and expect to be able to have a paid organist, in a short time. They have no parsonage; and pay their minister \$50 per month.

African Methodist Episcopal. St. Luke was founded in 1862. The first meetings were held in a blacksmith shop in the 700 Block on Massachusetts Street.

At the time of Duontrell's Raid they had begun to dig the foundation for a Church at the corner of New Hampshire and Warren Street. There was a company of 25 recruits encamped on this site. 20 of them were killed, and thrown in the trenches. The site was abandoned, and a little ~~brick~~^{stone} Church was built on the corner of New York and Warren. This one was used several years, before the present brick structure was added in front. Its membership now is about 170, with 75 in in the Sunday School. They also have an Endeavor Society, Church Auxiliary, Board of Stewards and Woman's Mite Missionary Society. They have a good choir with a paid organist. The salary for the minister is \$800 a year and they own their own parsonage.

A Congregational Church was established in 1863. Their building in the 800 Block on Kentucky Street was given them by

the Congregational Extension Society.

The organization has died out several times, and has been revived, but at present there is no congregation, and their Church is used by a Christian organization. On their day, the Church was noted for its Sunday School, which was unusually large, and was attended by children from all the denominations.

The North side Methodist Church was established in 1868 with about 17 members. They had a small Church at the corner of Maryland and Lake Streets. In 1882 they bought another site at the corner of Maple and Main, and built a Church. This was burned in 1897, but was immediately rebuilt. The membership has decreased in the last few years. For a while they had about 200, but now they have about 90. They have a Sunday School of about 45 members, and a few other societies.

The Baptist Church, north side, was organized in the spring of 1869 with a membership of eight. A school house on Elm Street was their first meeting place, but in the fall of 1869 a Church was built where the present one now stands. Services were held that winter without the house being plastered. The next summer it was finished and the membership increased to 20. The same Church was used until 1890, when the present one was built. Among the charter members was Gabriel Gray, an ordained minister, who preached for them for some time. The membership is now about 160. Their Sunday School is composed of eight classes, numbering about 70 pupils in all. They have several societies, the Ladies' Aid Society, New Effort Club, and Baptist Young People's Union. They have two choirs, one for the regular Church service, and the other

for the B. Y. P. U. The minister receives \$40 a month salary.

Holly Grove Baptist Church was organized by Mr. Collett, among the negroes who came from Mississippi in 1878.

The members could not agree, so divided one faction staying with this Church, while the other formed the Mt. Zion Church. The first meetings were held in a private room in Doane's Addition. The present Church was begun in 1890. The membership is very small, as the old members have about all died, and the younger people do not join. The minister receives no salary, but on specified days, the collections are given him.

There are some other small Churches, but did not get a record of them.

There are no people on earth, who are so given to forming cliques as the negroes, and so aside from this intercourse which they have among themselves

in their visiting and small parties, they have clubs and lodges.

Among the women there is an Art Club which has its President and Secretary.

They do fancy work and embroidery. It is literary, social and industrial.

Then they have the Sierra Leone Club, which meets every Tuesday afternoon.

This is for married ladies only and the membership is limited to twenty.

four. Their work is along the industrial line, as they make clothes for the poor.

This is in a State Federation, which has an annual convention to which this Club sends five delegates.

Then they have the Eureka Club, also belonging to this Federation. It has 40 members, both men and women. It is a strictly social and literary club.

Then the girls have their Clubs as well. The Lyceum girls gave their annual May party May 7, and it was so grand

a party as any of the Fraternity parties.

Then they have their lodges, too. Masons, Knights of Pythias, Odd Fellows, Knights of Labor, and a Benevolent Society. The women have the Auxiliaries - Daughters of the Tabernacle, Ladies' Court; Ruth, and they also have a Benevolent Society. They have conventions the same as the other lodges, and these are carried on in just the same way as those of the whites.

More of them belong to the Metropolitan Life Insurance Company, than to any other organization, 75% of those who die belong to this society. The negro is so afraid of being buried by the County that they have formed some societies for burial expenses and so get aid in that way.

The county buries two or three a month and formerly, before the Charities were so systematized, there were a great many more

We have traced the history of these people and see that they are a race very similar to ourselves, with the same institutions and the same practices, only not brought to quite the same degree of excellence as our own; but when we consider, that they have advanced so far in forty years, we only can feel gratified at the result and wonder how long it will take them to accomplish the rest.

One of their own people says, that there will be a great part of the question solved, when the young people will decide to go on farms. For then they can develop and no distinction is made between their produce and that of the white farmer. They have too to learn the difference between freedom and license, and then their progress is secured. There is no use thinking of making any

junction between the two races, but there is hopes of raising the one to a higher level, and ~~to~~ educating the other to judge the inferior race not by the class, that figures in police court, but by the class, that is working hard to raise themselves and the rest of the race to a higher plane.

May they be very successful in this and may they have the kind of help from the white man, that will enable them to build on a strong foundation of their own natures and not on one of dependence on him.

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